



THE FIELD IS THE WORLD



VOL. II.

July, 1888

NO. 7.

# The Missionary Helper

PUBLISHED MONTHLY  
BY THE  
FREE BAPTIST  
WOMAN'S MISSIONARY SOCIETY  
BOSTON.

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# The \*\* Missionary \*\* Helper.

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# The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

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VOL. XI.

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No. 7.

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## MID-SUMMER PREMIUM OFFERS.

ANY one sending the names of three new subscribers for one year, beginning July, '88, will be entitled to one copy free.

Any one sending the names of six new subscribers for one year, beginning July, '88, will be entitled to two copies free, or a copy of "Historical Sketches of Woman's Missionary Societies."

For a review of this work, see *HELPER* of November, '87.

Already responses to the above offers are coming in. A recent mail brought from one earnest worker twenty-eight new names, and we shall be glad to send the nine premium copies. The Yearly and Quarterly Meetings and the Assembly at Ocean Park should all be used as opportunities for securing new subscribers for the *HELPER*. Free Baptist women should feel that this is their magazine, and that it has a claim on them for support.

An addition of one thousand, two thousand, or three thousand names to our subscription list would result in a deepening interest in all our mission work, home and foreign, an increase of funds in the treasury, and also provide the means for various improvements in the magazine.

This desirable result might be accomplished if each of our

Free Baptist women would do what she could. Sisters, here is a call to *you* to "lend a hand." If each secures *one* new name, anticipation will become realization.

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#### A TALK ABOUT UNION.

IF saying and doing were synonymous, things would be accomplished in this world in a different way from what they are. But it is only true of the Creator, that he said and it was done. All human development is gradual, and is of the nature of growth.

It is one thing to *say* that two organized societies had better unite on equal terms. It is another entirely for them *to unite*. A union can only be effective which is such a natural one that there will be nothing forced about it.

Admitting that the friends are entirely correct who urge that the best interests of our missions in India demand a union of our two missionary societies as soon as practicable, then the question arises, What is the shortest path by which to reach the goal? In trying to find this path,—for it is an untrodden one, not even cleared from underbrush,—we need first to recognize the fact that such a union will run counter to the prejudices of a large part of our membership, women as well as men,—unconscious prejudices, perhaps, but deep-seated, because resulting from the education and beliefs of centuries. The last twenty years have made a great difference in the feeling in regard to man's work and woman's work, viewed in their relation to each other, but recent events have proved that we are a long way from the time when there shall be a just and consistent recognition of what is meant by an equality that is different, a church and State where women and men shall stand on a level, each supplying what the other lacks. When an argument can be soberly made by a delegate to a great Conference, that the appointment of a woman as delegate would crowd out

some man, we get a peep at the feelings of a great many people in all denominations.

Now, we greatly mistake the spirit of Free Baptist women, if they are ready or willing to attempt a union work for missions, until quite sure that they do not hold a discounted position in doing it. In saying this, let it be understood that we believe that, with the exception of the Friends, no other religious society has accorded so many rights to women as the Free Baptists have. But it is simply in the nature of things, simply because woman's status in church and State has never been the true one. Under those circumstances, have we reached a point where we *can* undertake this union work on the true basis?

But nobody ever finds a path who sits down and says there is no path. If anything is right, and ought to be done, there is a way in which it can be done. Let the women of our churches everywhere take hold in earnest, at once, in helping the work of the denominational missionary societies through the envelope system. If there is no missionary committee in their church, let them urge the immediate appointment of one. If they can have an influence there, it will look favorable to union effort. If they can not, it will point in the other direction. Let this missionary committee plan at once for missionary concerts, and for such action in the church as will mold and develop a missionary spirit. If active work by the women in these lines crowds the Woman's Society, and it finds its efficiency hindered, we shall soon find it out, and will patiently, nay, gladly, take the consequences, if the whole work is to be advanced thereby, learning a union lesson therefrom if need be.

Let this matter be agitated at Quarterly and Yearly Meetings, that the opinions of men and women may be obtained as to the value of a union of the societies. Possibly, by the next General Conference, we may be able to learn the revised thought of the people upon this matter.

## LET US UNITE.

BY MRS. MARY R. PHILLIPS.

DEAR sisters, members of the Parent Society, Woman's Society, and no society :—Twenty-three years ago last fall, we sailed for India. Since that day, few mails have failed to bring us some precious message from Free Baptist sisters belonging to some one of the above-named societies, and I am only too thankful to seize every opportunity to assure you that your remembrance of us and our work in a foreign land was a continual benediction, and the promised reward will surely be yours.

To-day, the grand old banyans, under which I have scribbled so many letters to you, are thousands of miles away, and the bright children you permitted me to gather into Christian schools are fast taking their places in the world's higher schools, and I, in the shadow of the graceful elm,—beautiful complement of the banyan,—with “the sighing of the prisoner ever before me,” seize this moment to ask each one of you individually,—no matter what you have done or failed to do for the cause that is very near your own heart,—to consider yourself one of a large committee to bring together at the woman's Auxiliary meetings, or at the woman's prayer meetings, or at a woman's special meeting, all the women in your church, and then take for a special subject for prayer and discussion *union*,—union in all its blessedness, as exemplified in the model family, and in the consecrated church ; for it is the corner-stone. The matter lies in the very foundation of family power and peace. Statesmen make it their sheet anchor. Christ himself left it as his last legacy. To-day, its potency makes it the marshalling cry in every movement. In woman's work it is the presiding genius. Those five women, still waiting for seats in the M. E. Conference, are simply desirous to unite all the elements necessary for sure success, and we may be devoutly thankful that the “*freewill*” which permeates the very atmos-

phere of our religious life makes *womanly will* no exception, and instead of our "*standing*" a weary year, seats are cordially *proffered* us to-day. Again, is there not a deep significance in the fact that so many of our women are longing for more perfect union. A little more than a year ago, a band of Rhode Island women were deeply stirred by an appeal for more united effort in our churches. The New Hampshire women were urged to consider this great question, and the *Star, Free Baptist*, and *HELPER* sent out this same appeal. At Ocean Park there came a paper urging, in tones that had no uncertain sound, union in all our denominational work.

At Washington the other day, our mother of missions pledged us, as a band of Christian women, to union in every movement for the world's weal. At the Rhode Island Association meetings, no sooner had the treasurer of the parent band held before us his bright vision of our united Boards, then the treasurer of the Woman's Board assured us union true and perfect is always the Christian ideal, and it had long been hers in regard to our mission work, but she urged us to work slowly and surely, lest our efforts fail. Open before me lies the June number of the *HELPER*. Has any previous number ever so surely struck the key-note to real progress as this? Read again "Shall We Unite?" and all the other articles concerning woman's work. They are all in the same key. Fifteen years ago, like a divine edict, went forth the command, "Let there be woman's societies, and *they were*, and the good they have accomplished at home and in foreign lands is beyond all computation. But He who called them into existence sees that we have been "growing," and can he not guide us in remodelling these "schools," in enlarging their curriculum, in giving a more general welcome to their privileges, till we are all ready to fill our proper places in the church, the one organization that will stand all tests and changes.

Again, for the sake of the "schools" must we not send out

some graduates? Have not a goodly number of our women stood the test examinations? Are they not ready for co-education?

Is there any question of their competency to become members of our various conferences and our boards, which are so puzzled by questions that only women can solve? Can we with impunity refuse to share the heavy responsibilities now falling upon men? At the great Decennial meetings at Calcutta, ten years ago, a noble English lady, holding a high position in a woman's missionary council, in a spirited address before a large audience, remarked, "Woman's work is called the little wheel to the bicycle, but our mission chariot will be all the steadier and run more safely, when the two wheels are of *equal size*, and run on *parallel lines* instead of *one behind the other*." Can there be a single question in regard to our own mission chariot's need of equal wheels?

Woman's prayers and councils have been the church's greatest blessing, and a union of societies only intensifies our need of them, but may not this need be met on a broader plan now?

Again, let me urge you, each one, to calmly, alone and together, look at this subject in all its bearings, and answer these questions and many more that will come to you, remembering that in free America, among Free Baptists, neither pope nor bishop decides our questions. This is one especially for the Christian church, including the two-thirds membership,—formerly overlooked,—and must be answered by it. Finally, have you perfect union in *your* church? If not, is there not a special work for each member?

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#### MISSIONARY COSTUMES.

RECEIVED for costume-fund in the past month :—

"Busy Workers," North Rome, Mich.....\$0.50

During the summer months we request that those applying for helps from the Missionary Bureau will allow a little more



than the usual margin of time to admit of the necessary forwarding of mail.

The exercises at present provided with missionary costumes are "Sowing Light," "Sheaves from the Harvest Field," and "The Little Red Box." In the dialogue "Sowing Light," nine heathen nations are represented besides American children, *America* and *Christianity*. For this dialogue, two sets of costumes have been provided, one of which is in circulation in the West. These can only be sent by express. "Sheaves from the Harvest Field" presents a Hindoo wife, Hindoo widow, and an American girl; the two Hindoo women are in costume. The exercise with one costume and directions for the widow's "sari" (which is very easily arranged) may be sent by mail for fifteen cents. "The Little Red Box" is a collection-recitation for a little girl, and its costume can be forwarded by mail for twelve cents. Other exercises will be furnished with costumes as rapidly as funds and time will permit. The Bureau has also recent additions to its stock of essays, poems, dialogues (without costumes), Bible-readings, etc., etc., which it will gladly loan for use in public and monthly meetings and concerts. In writing for these helps, stamps should be enclosed for return postage. Send orders and contributions to Miss Kate J. Anthony, 40 Summer Street, Providence, R. I.

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#### LETTER FROM J. S. MANNING.

DEAR SISTER :—I have just returned from a six months' tour in the South, laboring in Louisiana, Mississippi, and Arkansas. Some of the places I never visited before, nor any white man of our denomination. I found a people, zealous and loyal, but with very little knowledge of the true idea of the Christian religion. They serve God in their way, get happy, and have good meetings, and that is as far as they can go. Their knowledge of the F. Baptists is very limited. No white man has ever been there to tell them of the existence of the F. Baptists

north, and they have been told there were no F. Baptists in the North, and those in the South have just come into existence since the war. Numbers have gone back, and others are prevented from joining. There was great rejoicing when I made my first appearance among them. They shouted, "The white man is come! Thank the Lord; thank the Lord!" I found one good sister who wished to organize a Woman's Mission Society, and I wrote to Sister McKenney to send her an outfit for an organization and full directions. I think she sent the papers, but some one else got them.

If you could send her some directions and some words of cheer. It would be a help to her. Direct to Leo. Robinson (colored), Dickey's Mills, Arnit Co., Miss.

Yours truly,

Hillsdale, June 11, 1888.

J. S. MANNING.

WE have taken pains to inquire concerning the export of spirits to Africa from the single port of Boston during the last five years, and the following table has been furnished us by authorities at the Custom House:—

EXPORTS OF INTOXICATING LIQUORS FROM THE PORT OF BOSTON.

FISCAL YEARS.	RUM.		OTHER SPIRITS.	
	Gallons.	Value.	Gallons.	Value.
June 30, 1883.....	615,816	\$265,175	121,420	\$35,560
June 30, 1884.....	573,985	199,153	2,283	868
June 30, 1885.....	794,311	245,028	9,126	2,966
June 30, 1886.....	737,650	236,358	.....	.....
June 30, 1887.....	637,462	180,483	8,743	1,233
Total for five years.....	3,359,224	\$1,126,197	141,572	\$40,627

This is a sad showing for a city which is the headquarters of two great missionary societies laboring for the welfare of Africa. Is Boston doing as much for the elevation of the Dark Continent as she is for its destruction?—*Miss. Herald.*



## THE GODDESS GUNGA: OR THE RIVER GANGES.

A MISSIONARY in the East Indies met an old Brahmin, or priest, and asked him how old he was. "About eighty," was the reply. "In that time you must have committed many sins," said the missionary. "Yes," replied the Brahmin, "a great many." "And how do you expect to have your sins forgiven? You are too old to live much longer; where will you be after death?" "My hope," said the old priest, "is in the river Ganges."

One day, a gentleman, when taking a walk in India, met some priests, who led him to a place where many of the learned Brahmins lived, in a college, or school for training young men as priests. He sat down on a mat in the midst of a large assembly. After they had talked together for some time, he asked if they could tell him how he was to get pardon for his sins. They said he must wash in the Ganges, and the water would quite wash away all his sin. "But," observed the gentleman, "does not sin darken and defile the mind? Can washing the body cleanse the soul? Do you go down into the river with a mind dark through sin, and come up with a mind full of light through the Ganges?" They did not know what to answer. The Christian gentleman then showed them that sin defiles the soul, and that no outward washing of water can take away the evil of sin. It is not, as the apostle Peter says, "the putting away of the filth of the flesh;" it is only the blood of Jesus Christ that can take away the guilt of sin, while his Holy Spirit subdues the power of it, and makes us holy by working in us a new nature.

The Ganges is one of the largest rivers in the world; it is more than two thousand miles in length. It flows through the finest part of the East Indies. The banks present a lovely sight. Cottages made of bamboo are seen amidst groves of tamarind, palm, and banyan trees; the fields are always green, and shrubs and flowers are seen of almost every color.

" Here every prospect pleases,  
And only man is vile.

What though with lavish kindness  
The gifts of God are strewn ;  
The heathen, in his blindness,  
Bows down to wood and stone."

The heathen not only flock to worship the idols in the temples that crowd its banks, but also to offer their prayers to the great river itself, which they regard as a goddess, named Gunga. Not only do they look upon the water as holy, but the fish, frogs, snakes, snails, leeches, and even the mud are held to be sacred. In one of the Hindoo writings it is said, "O goddess, the owl that lodges in the hollow of a tree on thy banks is exalted beyond measure, while the king whose palace is far from thee, though he may possess a million of stately elephants, is nothing." The sight of it is said to do good ; a few drops of its water make the soul pure ; and daily bathing in it makes a man happy in this world and in the world to come. In courts of justice the witnesses are bound to speak the truth by holding a basin of Ganges water in their hands.

On one day in the year many thousands of the people come from all parts to the river. They carry with them rice, cloth, fruit, and sweetmeats, and hang rows of beautiful flowers across the river. After they have bathed, a priest casts the fruit and rice into the river ; and they worship the fishes, frogs, and other creatures that live in the Ganges. Lamps of melted butter are floated on the water ; then they bow to the river, and return to their homes. At other times, "they make small rafts of straw, and fix on them little earthen vessels of oil, and when it grows dark they light the lamps, and send the rafts floating down the river. As they light thousands at once, the river seems blazing with stars. It looks very pretty, but it is shocking to think that such things are trusted in for the salvation of their souls !

" Fathers and mothers bring their children, and make them

kneel to the Brahmins, who mark their foreheads with mud, with the mark of the particular god they worship; and they used frequently to throw their children into the river to be drowned, or drown themselves, as a sacrifice to the Ganges. This is happily now forbidden, but they sometimes contrive to do it. Not long ago, at Benares, a father snatched his own baby from its mother's arms, and threw it into the Ganges. They are very willing to do 'some great thing' to save their souls; but no one is willing naturally to trust to Jesus, and by faith in him to wash in his blood, and be clean."

Some cities built by the side of the Ganges are said to be more holy than others. Benares is very famous, and crowds of Hindoos travel to this "holy city," though it is, in fact, a place of great wickedness. Where the banks of the river are steep, flights of steps are made down to the river, and it is thought to be a very holy act for any rich man to be at the expense of making such steps for the use of the people.

At the time of an eclipse great multitudes flock to Benares. We know that an eclipse of the sun is caused by the moon coming between the earth and the sun, so that its light is kept away from us for a short time; and an eclipse of the moon arises from the earth passing between the sun and it, so that the shadow of the earth is cast upon the moon. But the ignorant Hindoos are taught that eclipses arise from a great monster, whom they call Rah, who chases the sun and moon, and when he gets up to one he catches it in his mouth. Now, they say if the people on earth bathe in the Ganges, and give money to the priests, the sun or moon will come out of Rah's throat, and they shall get their sins forgiven. As soon as the shadow of the earth touches the moon, all the people, upon a signal given by the Brahmins, plunge at once into the stream; and, from the pressure of the water, a mighty wave rolls towards the opposite shore, which sometimes upsets boats filled with people.

The Ganges is the dying bed and the grave of the Hindoo. When a native appears near death, his bed is swung upon long

canes, and he is carried to the side of the river to die. The dying man, if he be poor, is laid on the muddy banks, often without a mat beneath him, or a rag to cover him; and there he lies, exposed to the burning sun by day, and the chill damps of night, until he dies.

A Christian missionary has described the sad scenes that are beheld by the side of this river-god. In one spot a wretched creature is seen in agony. The missionary offers some drink or medicine to relieve the sufferer. It is refused. "He is brought here to die," say those around him, "and live he can not now." In another place are seen some young men roughly carrying a sick female to the river. It is asked, "What are you going to do with her?" The reply may be, "We are going to give her up to Gunga, to purify her soul, that she may go to heaven; *for she is our mother!*" Here we behold a man and a woman sitting by the stream, and as they rub their dying child with mud, they sing, "It is blessed to die by Gunga, my son! To die by Gunga is blessed, my son!" There you behold another seated up to the middle in water. His friends are around him, some filling his mouth with the leaves of a sacred plant, while others rub his breast and forehead with mud, on which they write the name of their god. A priest then completes the fatal rite by pouring mud and water down his throat, until he dies,—murdered, it may be, by his own parents, by his own brothers or sisters, by his own sons and daughters! This, in the opinion of the Hindoos, is to die happily. If they are spoken to about the sin of these deeds, they cry aloud, "It is our religion! It is our religion! It is for the benefit of the soul!" Poor creatures! surely the shores of the Ganges belong to the "dark places of the earth," which "are full of the inhabitants of cruelty,"—Psa. 74: 20.

Many deluded worshipers of Gunga drown themselves in the river in the vain hope that they shall be happy after death. When a man has made up his mind to drown himself, he puts

on a red robe, and places a crown of flowers on his head. Then sitting down by the side of the river, he repeats the name of his idol,—perhaps many thousand times. He then goes with a Brahmin in a boat, which is rowed into the middle of the stream, with a supply of cord and water-pans. The pans are now tied to his neck and shoulders; and, while they remain empty, they keep him afloat, but soon his friends who are in the boat begin to pour a little water into the pans, or he may do it himself—and then a little more. As he floats with the stream the pans are gradually filling, and in a moment they suddenly overturn, and sink from the weight of water; and down they drag the victim to the bottom, amid the joyous shouts of his deluded friends.—*Canadian Missionary Link.*

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A REMARKABLE tribute has just been paid to woman's power and ability by the mandarins of China. The empress dowager has administered the government so well and wisely during her regency of twenty-three years, that a body of these high officials have extended to her an invitation to occupy the throne with the emperor for some years. He is fifteen years of age, and has already taken steps preliminary to ascending the throne. In view of woman's position in China, this act seems a very significant one. While such respect is being paid to her, the iron should be struck—infant daughters rescued alive, girls' schools established, and women trained for their homes and heaven.—*Ex.*

---

WE reap what we sow. Oh, wonderful truth!—  
A truth hard to learn in the days of our youth;  
But it shines out at last, "as the hand on the wall,"  
For the world has its "debit" and "credit" for all.

---

WHISKY is the key that is locking the door to the vast Congo Valley and to the Soudan against the Christian missionary.

## AROUSE YE!

BY REV EARNEST G. WESLEY.

CHILD of the risen Christ, arouse ye !  
Fight the fight to which he calls thee,  
Be strong and true !  
O'er the waters countless hosts are dying,  
In gross darkness souls of men are lying,  
In strong chains of sin and error pining ;  
They call for you !

Child of the risen Christ, arouse ye !  
Let not dread nor doubt appall thee,  
Your Lord is near !  
Souls of millions now for Christ are crying,  
Minds of millions now for light are sighing.  
In the power of Love Divine confiding,  
You need not fear !

Child of the risen Christ, arouse ye !  
Heed not fondest ties which bind thee,  
The field is thine !  
Afric's darkness, China's hosts, now calling,  
India at the feet of idols falling,  
Unreaped harvests, everywhere appalling,  
Thy light should shine !

Child of the risen Christ, arouse ye !  
So quickly darkness gathers o'er thee,  
Do not delay !  
O'er the waters speed thee to the dying ;  
To the darkness 'neath which souls are lying,  
In the chains of sin and error pining,  
Oh, bring glad day !

---

“ IN this little while, doth it matter,  
As we work, and we watch, and we wait,  
If we're filling the place He assigns us,  
Be its service small or great? ”



## FROM THE FIELD.

## LETTER FROM MRS. GRIFFIN.

DEAR HELPER FRIENDS:—The March HELPER came to-day, and I could not resist the temptation to sit down at once, and read it, for it seems like a letter from home,—a good long newsy letter; so I got a big rocking-chair, took the baby and sat down, and had a good laugh, the first thing, over that excellent article, "The Bundle Meeting." And just here, let me say that there is something about life in India that takes the laugh out of us, the best we can do. I remember hearing that our Hillsdale president, Dr. Graham, recommended me for India to the Board, because there was lots of laugh in me, and I did not think it the greatest possible recommendation for a missionary to the benighted heathen when I heard of it, but I have come to think it might have been a strong point after all, and that is gone now! However, those bundle comments amused me. About the beans,—we raised some in our garden from English seed, but the seed are so dear and the raising them so expensive in our climate that we only have them as string beans, and perhaps a mess or two of shell beans. But somebody at home knows we don't raise them over here, for some have come in the boxes for a year or two, and so they have formed a part of the Friday evening dinners we missionaries have together before our Friday evening English prayer-meetings. Who could be so selfish here as to indulge in beans or dried apple sauce, without someone to help eat them? But we do have other table dainties that we wish you could have; for instance, the mangoes that are growing now on trees, related to the peach, and which are larger and I think finer at their best than any peach that ever grew. But they don't make us think of the old homes and the Sunday dinners as the baked beans do, and there is the difference.

Prints are not made here, but they are coming to be worn a good deal for jackets for boys especially, and they choose the large figured bright pieces, as might be expected. By the way, did any of you send those nice gingham suits for native boys that Mrs. Bachelor brought? If so, know that they fell to our orphan boys, and made them happy last Christmas, and are kept now locked in a box, and are only worn to church. Very many thanks to those who sent them.

That delicious perfumery, ottar of roses, is used very much by the more wealthy natives here. Also sandal wood, rubbed off blocks of it, and the powdered wood rubbed on the body. Ottar of roses is used by our common people on great occasions, as weddings, etc.

Mrs. Peters should write to Auntie Bachelor about the pigs, for she manages to get one and fat it, every year, and we manage to get a bit of it, or some of her genuine doughnuts, when we can. I confess that these long-nosed, lank, almost bare, black creatures, that the Santhals and outcasts keep for pigs, have no charms for me; but auntie's nicely cured bits of pork and her doughnuts are quite another thing. Mohammedans despise the pork, and Hindoos do the beef.

The Home Workers' Department is especially interesting to us, and we read it eagerly to get news of the societies we organized, of the friends we know, as well as of the many, many faithful ones we have never met.

Last Friday, Mother Phillips was seventy years old, and of course we celebrated the day, or rather the evening, by meeting at Hattie's house for a good time. Mrs. Phillips is with her daughters Hattie and Nellie now. We did have a good time, with the visiting, and the dinner, and the prayer-meeting. Bro. Boyer led the meeting. Mrs. Phillips asked for the hymn, "On Christ the Solid Rock I stand," and that a Psalm of thanksgiving be read. Tender and earnest were the prayers offered for this dear, aged one so lately restored to us, as from



the grave,—for her and for her children, both in India and at home.

The fierce heat is upon us. I am very sorry to say that since that terrible fever I had last October, the fever hangs about me, and I have had several attacks. Dr. Zorab and our own doctors say I must get away to the hills for a change, and that will, we hope, make me strong for years to come. The little ones need it, and must go, too, so as soon as we can arrange it, we hope to be off. It seems hard to leave the work, but we can do more when we return.

I have lost a letter and hence the address of one who wrote me, asking us to establish a Russel Memorial School, in memory of Sister Russel, formerly of Champlin, Minn. And, just here, let me say that though letters to us are not often lost after we get them, they are sometimes on the way, for our family friends often speak of letters they have written that we never received; so if you have written a missionary, and get no answer, write again. Your letter was probably never received.

Let me say to the Hennepin Q. M. friends that the Russel Memorial School is established in a school-house of its own, made of mud, and is doing well. Our mission school, composed of Christians, Hindoos, and Mohammedans, had got too large for its brick school-house, and we took the little ones from that for a beginning, feeling sure that more would come in, and so they have. The language of Balasore is Oriya, but there are many Bengali babus here in Government service, so we established a Bengali class, and this has brought in quite a class of high caste boys and girls to study Bengali.

The teacher's name is Mary. She is a Christian woman, and a very good teacher. She teaches the little ones the catechism, and to sing hymns, etc.

If the secretary of the Q. M. W. M. S. will write me again, I will gladly write her directly. Money has been received once from the Woman's Board for the school.

Our Industrial School has grown beyond our hopes, and it

is teaching nearly fifty boys to work, and making us work, too, to look after it. We have just received a government grant of Rs. 26 per month for it. We are very glad.

*Balasore, Apr. 16, 1888.*

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#### HINDOO BENEVOLENCE.

[Extract from a letter from Hattie P. Phillips to the Lynn F. B. S. S.]

I WANT now to tell you of something that has recently come to my notice ; but by way of introduction let me say that we have a Chautauqua Circle in Balasore, in which some of us, at least, are greatly interested. We have just begun reading, "Philosophy of the Plan of Salvation," and in the introduction I found something the substance of which was this : "Outside of Christianity, weakness goes to the wall. Paganism builds no hospitals." After hearing my letter, you must judge if this is true.

The other day the grandson of a raja reached the age of six months, and was fed rice for the first time. With the Hindoos this is an occasion of great rejoicing, hence hundreds of the poor were called together and hundreds of rupees given out to them in cloths and money, averaging, perhaps, about twenty-five cents each. At another time were called together hundreds of sleek, well-fed Brahmins, and they received still more. During the progress of the affair, my work one day took me close to the Rajbardi (king's house), and I saw a crowd of people waiting—as I was afterwards told—to receive each an iron spoon or ladle. The significance of this, I have since learned is, it expresses the wish, on the part of the donor, that the baby in whose honor all this is done may become strong like the spoon ! Some time ago, a wealthy man's mother died, and hundreds, probably thousands, of rupees were spent in a similar way. This, they say, is done to buy forgiveness of sins for the one who has died ; the other, they plainly say, is done to "get a name." Some wealthy babus give regularly on a cer-

tain day of the week to beggars,—a pice or two, or a sur of rice.

But the enterprise which suggested this theme to me is of another kind. In going to my heathen Sabbath school in the early morning, I had often noticed a tiny cattle pen closely filled with a most dejected looking lot of animals, and had wondered why they were there. A few weeks ago, I noticed a mud cattle-shed being put up within a few rods of the little old pen. One morning, on my way past it, I picked up in my push-push the daughter of a babu, head-master of the Government Normal School here, and a very worthy, intelligent man for a Hindoo,—and yet he is *not* a Hindoo; I think he counts himself a Brahmo. The little girl, I fancy, must be eleven years old, and is very bright. She has been to a Christian school and Sunday-school, until she seems to have lost all faith in Hindooism. The new shed is just opposite her father's house, and I asked her who was building it. She said that a number of babus, including her father, had clubbed together to build a shed for superannuated cattle, which they bought at a low price from either the butchers or the people who were about to sell them to butchers. It is against the religion of a Hindoo to kill cattle under any circumstances, but many of them are not above selling them to Mohammedans, who they know will kill them. In this way many poor, worn-out, moldy-looking old creatures fall into the hands of Mohammedans, and are converted into Mussulman beef! It is the purpose, then, of these benevolent (?) babus to rescue these poor wrecks, and give them a quiet, peaceable, if not well-fed old age. The child finished her story by saying, with what struck me as an incredulous smile, "Dharma hàbe," by which she meant it was done as an act of holiness.

All of this certainly *seems* considerate, does it not? Now, let us look at another side of the picture, and see if the author I quoted in the beginning did these people an injustice.

They take little boys and girls, who are both ignorant and helpless, and marry them to each other. If the boy dies, the

little girl is half-starved and cruelly treated all the rest of her life. If he lives, she is bound to him, even though he proves to be the veriest villian. When women and children fall ill, they are often neglected for days, weeks, and months, if they live so long, then sometimes a doctor is called, as they are about to die. When they are gone, their friends (?) say, "It was written in the forehead ; what could we do?" When a woman becomes a mother, is weak and ill, and needs the tenderest care, she is forced to lie in a hovel hardly fit for a cow, and is treated as a creature unfit to be touched. If a cow breaks her leg, instead of putting her out of her misery by killing her at once, she is left to drag her poor broken leg after her the rest of her natural life. In these cases, does weakness "go to the wall" or not?

Then what about the gifts to the poor? I have already shown you the *motives* for giving, and I think they will hardly entitle the givers to much credit. First, they "do their alms before men to be seen of them," and second, they do it to buy heaven for themselves or their friends, little knowing that no one ever yet succeeded in doing that, nor ever will.

And their mercy (?) toward the poor cattle ! Within a few feet of the cattle hospital lives a poor leper, whose hands and feet are so eaten away and distorted by the loathesome disease that he can do scarce anything to help himself, and there are many even worse off than he ; but aside from the mere pittance I have mentioned, I never hear of these babus doing anything to relieve them. They would do far more to lighten the misery of the world by spending their money for the lepers, who now drag out a miserable, friendless existence, and their compassion for the cattle could be best shown by putting them quickly out of their misery in some merciful way. I think the examples I have given you, if they do not conclusively prove the truth of the quotation, at least do nothing to disprove it. Did you ever thank God that you are not a heathen? If not, don't forget to do so the next time you kneel to pray.

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HELPS FOR MONTHLY MEETINGS.

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Explain our denominational method of raising money for our various benevolent societies.

Who is the treasurer of those societies?

Does our church co-operate with those societies?

Has the church been thoroughly canvassed, and every one invited to use the envelopes?

Does the use of the envelopes clash with the interests of the Woman's Society?

Have you tried to help in establishing a thorough plan in the church for raising money for missions?

Do you think there is *more* or *less* money raised now in our church than if we had no Woman's Society?

Do you think it would be better for the interests of missions in our church to unite with the men in mission work, and give up the Woman's Society?

Give the prominent thoughts in the editorial on this subject in this number.

Give a summary of Mrs. Phillips's article.

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A BOSTON minister, one who presides over a large and flourishing church at the South End, and "lends a hand" in all good enterprises, who was to preach in Providence, spent the night before with a friend in a village some miles distant, and walked to Providence on Sunday morning. On his way, feeling hungry, he stopped at a house by the wayside, rang the bell, and asked the motherly looking woman who came to the door if he could have a glass of milk and a slice of bread. "Well," she answered, "I suppose you can; but it does seem as though a big, strong man like you might earn his living by work, and not beg for it." He has been very considerate of tramps ever since.

## HOME DEPARTMENT.

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### SELF-RELIANCE IN CHILDREN.

BY MRS. M. A. W. BCHELDER.

IT was my pleasure, a few years ago, to visit in one of the beautiful American homes that have been gained through the industry and careful management of its owners. The gentlemen, who had been friends from boyhood, spoke of the efforts they had made in pushing their own way, and their gratification in having attained such measure of success. The host said his great desire was to give his children every possible advantage, and at the same time to call out that energy and efficiency, so often a characteristic of "self-made" men and women. The hostess then told so good a story of motherly management in that direction that I desire to give it to other mothers.

One summer, she and her young daughter made a visit to the sea-shore. The gentleman of the house where they were was taken ill and desired some gruel at a time when the cook was absent. Although he had a wife and several young lady daughters, none of them could either build a fire or make gruel. "I made up my mind then," said my friend, "that my children should be taught to be helpful and efficient." After they reached home and necessary directions were given, she told her little girl to go into the kitchen, acting upon the supposition that she was alone with a sick person who must have some gruel as soon as possible. So she built her own fire, and made the gruel, asking no questions, for she was supposed to be alone in an emergency. The family all tasted, pronounced it excellent, and her little brother finished it for supper, calling it "just too good for anything." That mother, I believe, has the right thought in regard to training her children. With the best in intellectual culture and refinement, she teaches them that a knowledge of the so-called practical things is not incompatible,



but may be many times a great blessing to themselves and to others. It is the kind of training that goes especially to the making of moral backbone. It gives a quickness of vision for the best ways of doing things, a buoyancy of spirits that comes from a sense of power, over whatever circumstances may arise. Others equally talented, taught to do nothing for themselves or for others, thrown suddenly through unexpected circumstances upon their own resources, feel that life has taken them unawares, and sink, miserable and discouraged, where the first one would, with strong hand, clear the way for happiness. The parents who, with every advantage within their means, teach self-reliance and helpfulness (all of course in Christian spirit), give their children a protection which proves superior to all circumstances.

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#### A COURSE OF READING.

THE National Woman's Christian Temperance Union, with its usual foresight and sagacity, has prepared "A Course of Reading" for its local Unions. This course embraces a wide variety of subjects, including the tobacco problem, hygiene of the home, dress, political economy, politics, education, the wealth problem, spiritual laws, and a number of literary subjects. It advises, under certain conditions, that portions of these books be read aloud, "followed by informal discussion, as a part of the programme for the regular meeting."

Of the need of this course, Mrs. Mary A. Livermore says: "The women of the W. C. T. U. are all at work in their various organizations, doing for others. They are spending themselves in every department of temperance work, and the great majority of them are doing less than they ought in the way of replenishing. While this self-devotion is noble, it has a dangerous side. It has always been a dangerous thing to run persistently and sharply in one direction; to be at the mercy of a single idea."

What is true of temperance is equally true of missionary

workers. We need a broader outlook in all that concerns a Christ-like development, that we may be more helpful to others, and may meet our "hour of destiny" with overcoming power. For, as Elinor F. Edwards, in "The Laws of Life," says of this hour: "Whether the soul will triumph, or be overcome in the struggle, must depend not only on its inherent courage and nobility but on the education that previous years have focalized into character."

Quite in harmony with this "new departure" of the N. W. C. T. U. is the plan of those who have urged the importance of the Home Department of the HELPER. And we hope that, at no distant day, the Woman's Missionary Society will, like the National Union, prepare a course of reading for the use of its Auxiliaries. We would have each Auxiliary own the books included in the course, and have the monthly programmes which appear in the HELPER contain topics referable to them. We hope this subject will be carefully considered at the next annual meeting of the Society.

What the Chautauqua course is doing in one direction, and the W. C. T. U. in another, Woman's Missionary Societies should do in still another. In this "department of *replenishing*" we are to bear in mind, as Rev. Phillips Brooks said, in an address before the Chautauqua Assembly, that "much life must mean *wide welcome* to truth," and that

"If thou another soul wouldst reach  
Thou must thyself be fed."

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### THE WOMAN'S CONVENTION.

THE time for the summer meetings at Ocean Park is near at hand. How quickly has flown the year since our workers gathered there for the exchange of friendship and helpfulness. We trust the time does not seem so short that we shall not hunger for the replenishment which the yearly programme offers us. That of the Woman's days is as follows:—



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MONDAY, AUG. 6.

- 6.30 A. M.—Morning Devotional. Chapel.  
8.00 A. M.—Jubilee Rehearsal. Temple. Prof. H. K. Clark.  
8.00 A. M.—Class in French. C. H.  
10.30 A. M.—Dedication of Curtis Home.  
2.30 P. M.—Mission Workers' Conference.  
4.30 P. M.—Children's Normal Mission Hour. Chapel. Mrs. J. L. Phillips.  
7.30 P. M.—Lecture. A New Factor in the Problem of Government. Mrs. L. R. Burlingame.

## TUESDAY, Aug. 7.

- 6.30 A. M.—Service of Praise and Prayer. Chapel.  
8.00 A. M.—Class in French. C. H.  
8.00 A. M.—Jubilee Rehearsal. Temple. Prof. H. K. Clark.  
10.00 A. M.—Business Meeting of the Woman's Bureau at Headquarters.  
2.30 P. M.—Woman's Meeting. Chapel. Conducted by Miss Alice Avery, M. D. Subject: Hygiene.  
5.00 P. M.—Normal Mission Hour. Chapel. Need of Christian Mission Workers. Mrs. J. L. Phillips.  
7.30 P. M.—Lecture. Temple. A Dream of To-Morrow. Mrs. Mary A. Livermore.

The Dedication Service on Monday morning, Aug. 6, will include a poem, an historical paper, and addresses on the normal work of the Bureau and its relations to the Park. The programme of the Mission Workers Conference, consisting of short papers will probably be as follows: Foreign Mission Work, Miss N. Dunn; Home Mission Work, Mrs. G. F. Mosher; Systematic Beneficence, Mrs. C. H. Webber; The Monthly Mission Concert, Mrs. J. A. Lowell; Union, Mrs. J. B. Davis.

As has been advertised, Curtis Home will be the Headquarters of the Woman's Bureau, and it is hoped that the workers—men and women—will find much pleasure in meeting each other there. Also we would remind all, that missionary helps and hints will be found in the Book-room in the same building. We trust our hours of recreation at Ocean Park will truly recreate—physically, mentally, and spiritually.

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THE earth is the Lord's, and the fullness thereof.

## WORDS FROM HOME WORKERS.

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### KANSAS.

The W. M. S. of the Cloud and Republic Q. M. held their first public meeting in connection with the Q. M. at the Miller church, Sunday evening, May 27. It was a success in every particular. The meeting was called to order by the president, Mrs. John Corbett. An interesting programme was presented. Scripture reading by Rev. Morrill, followed by prayer by Rev. L. C. Chase; singing, "There's a Work to do for Jesus," by Miss Lillie Higgins and Frank Hurneston; the secretary then read the reports from different auxiliaries, showing that the interest in missions is rapidly increasing; select reading, "The Indian Maiden's Call," by Miss Ada Peckham; recitation, Mabel Poole; address by Mrs. Pratt, on mission work; reading by Lillie Higgins, "To the Workers;" recitation by Emma Leach; reading, "The Missionary Spirit," Mrs. F. M. Poole; recitation, Lillie Hunt, "The Sweet Story of Old;" declamation by Frank Hurneston; dialogue, "Sheaves from the Harvest Field," by Misses Ella Corbett, Ada Peckham, and Bertha Wallace. The manner and ease with which they recited their parts were highly commended by all present. A collection was taken, amounting to \$2.26, which was appropriated to Home Mission work. Closing remarks by B. F. Morrell. Singing by the choir, "God be with us till We meet Again." Benediction by Rev. Harvey.

Dear sisters, I feel greatly encouraged, seeing the interest that was manifested in this meeting by old and young. Pray earnestly that God will richly bless the work of the present year. *Plead earnestly for a baptism of missionary spirit upon our churches.*

MRS. F. M. POOLE, *Sec. and Treas.*

## MICHIGAN.

The W. M. S. of Michigan Y. M. held its last session at Wixom, in connection with Mich. Y. M. Conference. Mrs. A. M. Bachelder was re-elected president, and Mrs. M. A. Maynard secretary and treasurer. Reports from Q. M's show a gratifying increase of members and money. A large and interesting public meeting was held Saturday evening, June 2. The president, Mrs. Bachelder, demonstrated conclusively from the Scriptures woman's right to speak and work for Christ; and Miss Phillips held the close attention of the large audience for an hour while she presented the needs and claims of India. Our financial affairs in Michigan are somewhat complicated, owing to a multiplicity of societies. But Mrs. Bachelder and Mrs. Lord having been elected members of the State Board, we expect to get them straightened out and simplified. The amount of money reported by our society as raised last year was \$1,507.35. A collection of \$8.72 was taken at the meeting. We expect to do much more this year.

M. A. MAYNARD, *Sec.*

ROME.—The W. M. S. of the Hillsdale Q. M. held a very interesting session with the Osseo church, Apr. 7, 1888. There was a good delegation from the various auxiliaries. We are glad to report one new auxiliary, Reading Village. Our financial report was very good. \$253.00 was reported, receipted \$156.00 for the three societies. From a letter from Sister L. W. Brackett of Harper's Ferry, the society learned there was some special effort needed. According to this, \$15.62 have been received for a window in the sewing-room of work department at Harper's Ferry, and it is desirable more shall be sent soon. A part of the Home Mission fund was sent to Rev. J. S. Manning; also some to Rev. M. A. Shepherd for home work in Illinois and Missouri. The next session of Q. M. M. S. is with the Rome church, June 22. Before the next quarterly collections have been taken in the various auxiliaries, it is to be

hoped every sister may *read* and *heed* what Bro. Griffin says in the *Star*, May 10, and the brethren may well interrogate as to why there are *so many* appeals from the F. M. Board. May we all truly say, "As Thou wilt," and then act.

MRS. J. R. MOWRY, *Sec.*

#### NEBRASKA.

GRAND VIEW.—We are very glad to send you the following report of our work in this place. We have meetings every two weeks, which are largely attended, and enjoyed by us all. We have made a quilt, and other articles for sale, which brought us \$9.60, and we gave a strawberry festival June 7, 1888, which cleared us \$17.95. We hope for greater things in the future, and it is "God who gives the increase." Our membership is small. There are only four **HELPERS** taken, but we hope to increase the subscription, and those who take it find it a "helper" indeed.

MRS. M. NAYLOR, *Sec.*

#### NEW HAMPSHIRE.

LISBON Q. M.—Though small and weak, is making some progress. A new auxiliary was organized at Littleton, in February. The one at Whitefield is prospering, being able to make a good report each year. They have also a live missionary band. At the Q. M., held June 1, at Littleton, Miss DeMeritte was present, and added not a little to the interest of the occasion. A helpful business meeting was held on Saturday, and a public meeting Sunday afternoon, addressed by Miss DeMeritte, who was well received by a large and appreciative audience, and a good collection was taken, \$8.47. Miss DeMeritte gave an address in other churches in northern New Hampshire. At Franconia she organized a band named "Wide Awake." If each band and auxiliary could be assigned a definite amount to be raised for *our* missionaries, we would strive to do our part.

M. S. WATERMAN.

GREAT FALLS.—The New Hampshire W. M. S. met in Great Falls, June 12, at 3 o'clock P. M. Though we regretted the

necessary absence of our resident, Mrs. G. C. Waterman, the meeting was ably conducted by Mrs. J. B. Davis. A review of the past year proved that although the contributions of our Woman's Society have equaled or exceeded those of previous years, there *must* be more definite specification for the special work assumed one year ago, namely, the payment of the salaries of Miss Butts and Mrs. Lightner. A thorough canvass of all churches in our Y. M. was arranged for the present year, that *all* may be enthused to share in the good work undertaken. Through this, with prayer and the blessing promised, we *expect* to find ourselves, at the year's close, on a broader, higher plane of Christian benevolence, resulting in better fruit for the Master. Our public meeting was addressed by Mrs. V. G. Ramsey and Miss L. A. DeMeritte. A good collection was given.

M. G. OSGOOD, *Sec.*

DANVILLE.—The W. M. S. and Children's Band held a concert, Sabbath evening, May 27. The house was well-filled, nearly every available seat being occupied. The concert was one of unusual interest. Among the exercises that attracted especial attention was the dialogue, "Sowing Light," represented with its appropriate costumes. Much credit is due the Bureau of Missionary Intelligence, by which these costumes are prepared, and it is hoped that every band may soon have a share in the "costume fund."

#### WISCONSIN.

WINNECONNE.—On the 25th of March, we held a missionary meeting in the F. B. church at Winneconne, and organized a Woman's Missionary Society with eighteen members. We now have twenty-nine, with promise of more soon. The work in this place is new, but much interest has been manifest in our monthly meetings. In our April meeting we studied "India," eleven ladies being present. In May we studied "The Condition of Women in India," fifteen ladies being present. Seven ladies presented the parts assigned them a month previous, as follows: Girl-life in India, High Caste Women, Low Caste, Widows, etc.

"Africa" is the subject for our June meeting. We find by experience that this study of countries is the most effectual way of creating and keeping alive an interest in the missionary work. To those who have not tried this method, I would say, Try it, dear sisters, and see how interested your members will become. To be sure, it takes time and effort to assist in finding interesting articles on the parts assigned, but it *pays well* to see others becoming more and more interested and intelligent in the glorious cause. May 13, we held our first public meeting. The exercises consisted of readings and two addresses. One of these was on "India," by our young secretary, Miss Anna Vredenburg, which gave good satisfaction. April 15, we organized a mission band, who call themselves "Cheerful Workers." We now have forty-eight members. They meet once in four weeks on Sabbath afternoons, and once a month on week days, for work. Each child has a mite-box and motto, and all are cheerfully working for the children in India. These "Cheerful Workers" are looking forward with much pleasure to their first public meeting in July, when their mite-boxes will be emptied for the benefit of the less favored little ones of India.

MRS. A. A. MCKENNEY.



#### THE RUSSIAN POST-WOMAN.

I SHOULD be sad if I thought that the Little Women of America, any of them, were to grow up to a woman's life so hard and dark as the lot which awaits many a little girl now living in many of the countries in Europe. Just think of it! In the terrible winters of Russia, when the air is full of a fine,



stinging ice-mist, and the snow is deep, and the houses on the roads are few and far between, and the Russian peasant-men care little to help a peasant-woman in trouble, and do not feel sorry to see a woman do work which she is not strong enough to do,—in that terrible land and in those terrible winters,—Russian women “carry the mail” from post-office to post-office, with a covered sleigh and a dog-team. Perhaps she has a passenger in her sleigh, too, and when the road is drifted full the dogs plunge along almost lost in the snow, and the poor woman-driver strides by their side, whip in hand, now coaxing, now scolding. I am sure she must wish she had never been born.

In all the countries in Europe there are fine sights to see,—wonderful old churches, castles, palaces, and historic places. In America there are no such fine sights; but Europe is full of poor people who work hard and are paid small wages for it, and who suffer like the Russian post-woman, while in America all who will work can be comfortably fed and clothed.—*Our Little Men and Women.*

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#### A LETTER FROM MICHIGAN.

I WILL try and write another little letter to the HELPER. The school I attend will be out in a few weeks, and then we will have a long vacation. My papa bought me an organ, and I am taking music lessons. I have been thinking of a few lines of poetry I saw in one of my Sabbath school books:—

“There is a place no love can reach,  
There is a time no voice can teach,  
There is a chain no power can break,  
There is a sleep no sound can wake.”

Sooner or later, my dear friends, that time will arrive, that place will wait for your coming, that chain must bind you in helpless death, that sleep must fall on your senses; but thousands every year go to their rest without even thinking what the future has in store for them, or not even giving their hearts to Christ.

I guess some of the older readers of the *HELPER* will think I am writing a sermon instead of a letter. I think the right way is to prepare, "for in such an hour as ye think not the Son of Man cometh." Quite a number of my friends were surprised to see a letter written by me, and I guess they will be more surprised this time. I hope all of my young sisters will help spread the Gospel of Christ in our own and foreign countries.

MAY.

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We children of Epsom (N. H.) Free Baptist Society organized a mission band, "Gleaners," April 14, and have had two meetings. We have fourteen members at present, and more are going to join at the next meeting. Our band meets every other Saturday afternoon.

Our object is to help defray the expense of sending Rev. E. B. Stiles to India, next fall. Officers as follows: president, Addie May Merrill; vice-president, Lillie May Marden; secretary, Elsie Nouné Warren; treasurer, Gracie B. Fellows; collector, Walter Quimby.

*Gossville, N. H., May 11, '88.*

A. M. M.

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March 1, the children of the Free Baptist church at Richmond, Me., organized a mission band. March 24, they gave a concert, and cleared nearly \$22.

MRS. O. L. GILE.

*Richmond, Me.*

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## PUBLISHER'S DEPARTMENT.

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CONSULT YOUR LABEL.—Subscribers will confer a favor if they will examine the date of the label on their magazine. This date is the time at which your subscription expires, and if you find that you are in arrears will you please forward promptly the amount due. A reminder has recently been mailed to a num-



ber of subscribers, and unless we hear from such before the August issue, we shall drop their names from the list, but shall be glad to re-insert them when so directed.

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#### EDITORIAL NOTES.

AMONG the many utterances of Frances E. Willard, by voice or pen, nothing is more deserving of attention than her book, "Woman in the Pulpit," published by D. Lothrop Co., Boston. The logic is sound, the arguments unanswerable, and the illustrations apt. Rev. Joseph Parker of London, whose late visit to this country showed him to be one of the most eloquent of living clergymen, says of Miss Willard's book, "I feel that Miss Willard holds an invincible position, Scriptural and experimental, upon this subject, and that it will be much more difficult to answer her argument than to sneer at it. I can not but feel that women have a greater Christian work to do than many of us have yet realized or admitted, and that they have it to do for the simple reason that they are divinely qualified to do it. Men may have a certain degree of argumentativeness, and an undoubted skill in making Christ's Gospel peculiarly hard to be understood, but they have not the sacred tact, the melting pathos, the holy patience, the exquisite sympathy, which belong to the omnipotent weakness which is the incommunicable characteristic of womanhood. I confidently look to women who have received the heavenly gift to recall and re-establish the heroic and sacrificial piety of the Church." . . . Many of our friends will be glad to know that "Missionary Reminiscences" and the MISSIONARY HELPER will have representatives at Ocean Park, with whom business can be transacted in regard to these publications. Never before has the Ocean Park programme promised such a feast of good things as this season. We hope large numbers of people will be able to avail themselves of the advantages afforded for physical, intellectual, and spiritual culture.

## RECEIPTS FOR CURTIS HOME.

Rev. S. Curtis, \$300; Miss Susan Wyman, \$215; Mr. J. L. Tourtellot, \$200; Miss L. A. DeMeritte, \$100; Mr. A. L. Russell, \$94; Mr. E. P. Prescott, Mr. N. B. M. Stillman, and Mr. B. F. Haley each \$50; Piper Room, \$35; Rev. C. E. Blake, Mr. S. R. Dexter, Mr. B. J. Cole, each \$25; Mrs. R. W. Wiley, M. D., I. H. Hedge, M. D., a friend, each \$20; Mr. H. K. Clark, Mr. T. H. Smith, Rev. E. W. Porter, each \$15; Mrs. H. R. Clark, Mrs. T. H. Smith, Rev. H. F. Wood, Mrs. E. True, Mrs. E. D. Jordan, Rev. C. A. Hilton, Mr. Moses Wyman, Mr. O. Durgin, Mr. M. F. Porter, Mr. F. L. Durgin, M. D., Mr. A. R. Farnum, Rev. L. Dexter, Mr. D. A. Ambrose, a friend, each \$10; Mrs. Susan B. Tenney, \$5.50; Mrs. J. T. Ward, Rev. B. F. Hayes, Mrs. G. C. Waterman, Rev. G. A. Burgess, Mr. James Rawson, Rev. H. G. Corliss, Mrs. J. M. Lowden, Mrs. C. H. Tilley, Mrs. Alice Metcalf, Mrs. A. H. Page, Mrs. O. Durgin, Rev. L. W. Raymond, Mr. Frank Hogdon, Rev. O. T. Moulton, Mrs. Cyrus Latham, Mr. E. C. Coombs, Mrs. J. L. Phillips, Mrs. M. G. Osgood, Mrs. Bisbee, Mrs. M. R. Wade, Mrs. E. H. Andrews, Rev. J. A. Lowell, Mrs. I. L. Remick, Mr. C. W. Doloff, Mrs. M. S. Robbins, Mrs. H. D. Tucker, Mrs. E. S. Burlingame, Mr. O. T. Hill, Mrs. V. G. Ramsey, each \$5; Mr. W. H. Smith, Rev. O. L. Gile, each \$2; Mr. C. Dearborn, Mr. Freedom Parcher, Rev. A. Given, Rev. L. Given, Rev. W. H. Yeoman, Rev. A. W. Anthony, Miss Abbie Phinney, Mrs. Mary Hayes, Mr. I. C. Estes, Mrs. E. L. Carr, Mr. Colby, Mr. Lowell, Mr. Clement, Mrs. L. G. Clark, Rev. James Boyd, a friend, Mrs. E. L. Tasker, Mrs. M. B. Hunt, Mr. W. J. Dudley, each \$1; Miss Clough, Mrs. C. E. Hayes, each 50 cts.; Mr. Page, Mr. A. G. Rome, each 25 cts.

Total, \$1,584.00.

South Berwick, Me.

MRS. J. C. OSGOOD, Treas.

## CONTRIBUTIONS.

## F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for May, 1888.

MAINE.			
Atkinson, Mrs. A. Page	\$1.00;	pore.....	1 00
Mrs. J. D. Brown	25c. for	Hollis auxiliary, for General	
Chandbali .....	\$1 25	Work.....	5 00
Augusta auxiliary, salary of		Houlton "Willing Workers"	
Emeline .....	7 00	for Miss Coombs, \$2.00, and	
Bangor auxiliary, for F. M.....	17 00	for Work De't at Harper's	
Bowdoinham auxiliary, Madhu		Ferry, \$2.00.....	4 00
at Balasore.....	6 25	Litchfield Plains auxiliary, for	
East Livermore auxiliary .....	5 10	Tipperi and on L. M. of	
Exeter Q. M., a friend.....	10 00	Mrs. E. A. Hutchinson....	13 00
Hollis Children's Band, for		Medford, Mrs. I. Perkins,	
Ragged School at Midna-		\$1.10; Mrs. W. H. Jen-	
		nison, \$2.00; Mrs. E. D.	

Wade, \$1.00; Mrs. A. G. Hill, for Chandbali, \$1.15..	5 25
New Portland auxiliary, for F. M.....	3 00
Pittsfield, Mrs. E. M. Vaughn for F. M., and balance L. M.	5 00
South Berwick auxiliary.....	5 30
South Parsonfield, auxiliary, for Miss Coombs's Ragged School, balance L. M. Mrs. Seth Challis, and on L. M. Mrs. Daniel Cheney.....	20 00
Springvale auxiliary, one-half each H. and F. M.....	5 00
Steep Falls auxiliary, one-half each Mrs. Lightner and Miss Coombs.....	6 00
West Falmouth "Helping Hands," for Harper's Ferry \$5.00, Miss Coombs's, \$3.00	8 00
West Falmouth auxiliary, Miss Coombs's salary.....	1 00

## NEW HAMPSHIRE.

Danville auxiliary, Mrs. Lightner's salary, \$10.00, General Fund, \$10.00.....	20 00
Danville "Golden Rule Workers," for orphan at Balasore	10 00
Dover, auxiliary Washington St. church, Mrs. Lydia V. Jenness, for L. M.....	20 00
Hampton "Busy Bees," Mrs. Lightner and Miss Butts's salary each \$5.00.....	10 00
Lake Village auxiliary, Miss Butts and Mrs. Lightner's salary each \$6.25, and F. M. \$4.50.....	17 00
Newmarket auxiliary.....	10 00
Strafford Ridge auxiliary.....	6 50
Walnut Grove auxiliary.....	4 00
A Friend, for F. M.....	200 00

## VERMONT.

North Danville church, for Mrs. Smith's salary.....	5 00
Strafford Q. M. auxiliary, for Mrs. Smith's salary.....	5 00
West Charlestown church, for Mrs. Smith's salary.....	5 00

## MASSACHUSETTS.

Amesbury Mission Band, for H. M.....	2 25
Amesbury Mission Band, collection at S. S. concert for F. M.....	4 75
Brockton auxiliary.....	7 00
East Somerville auxiliary, one-half each H. and F. M., balance of L. M. Mrs. J. H. Yeoman, and \$5.00 on L. M. Mrs. A. R. Savage.....	20 00
Lynn auxiliary, High St.	

church.....	10 00
Blackstone auxiliary, Miss H. Phillips, \$1.25; Miss Franklin, \$2.50; Western Work, \$3.75.....	7 50
Young People's Society, Miss H. Phillips, \$1.25, Miss Franklin, \$1.25.....	2 50
Busy Bees, Miss I. Phillips, \$1.25, Miss Franklin, 1.25..	2 50

## RHODE ISLAND.

Auburn church, Miss Franklin	2 75
Greenville auxiliary, Miss H. Phillips's salary.....	10 00
North Scituate church.....	3 05
Pascoag auxiliary, for Miss H. Phillips.....	15 00
Pascoag Young People's Society, Miss Franklin's salary, \$6.00, Miss I. Phillips's salary, \$12.00.....	18 00
Providence auxiliary, Greenwich St., Miss H. Phillips, \$2.50, Miss Franklin, \$2.50, General Fund, \$1.25.....	6 25
Providence, "Cheerful Workers," Greenwich St., Miss H. Phillips, \$5.00, Miss Franklin, \$3.50.....	8 50
Providence auxiliary, Park St., Mrs. A. R. Bradbury, for Miss H. Phillips, \$5.00, for Miss Franklin, \$2.50, all for L. M. Mrs. C. A. Brayton..	7 50
Providence auxiliary, Pond St., Miss H. Phillips, \$2.50, Miss Franklin, \$2.50, General Fund, \$1.25.....	6 25
Providence auxiliary, Roger Williams, Miss H. Phillips, \$10.00, Miss Franklin, \$10.00.....	20 00
Providence, Young People's Society, Roger Williams, Miss H. Phillips, \$9.38, Miss Franklin, \$9.37.....	18 75
Providence, "Busy Gleaners," Roger Williams, Miss Franklin, \$15.00, Western work, \$2.50.....	17 50
Providence, Roger Williams, Mrs. R. J. Lockwood, for Miss H. Phillips, \$1.00, Mrs. J. L. Tourtellot on L. M. Miss L. Rumery for Miss H. Phillips, \$5.00.....	6 00
Pawtucket auxiliary, Miss H. Phillips, \$2.50, Miss Franklin, \$2.50, General Fund, \$2.75.....	7 75
Pawtucket, "Little Workers," Miss Franklin, \$1.25, Miss I. Phillips, \$1.25, General Fund, \$1.25.....	3 75

Pawtucket, auxiliary, Miss H. Phillips, \$4.75, Miss Franklin, \$3.75, General Fund, \$1.00.....	9 50
Pawtucket "Little Workers," Miss Franklin, \$1.25, Miss I. Phillips's salary, \$1.25, General Fund, \$1.25.....	3 75
Tiverton church, Miss H. Phillips, \$3.00, Miss Franklin, \$1.65.....	4 65
Union Mission auxiliary, Miss H. Phillips, \$5.00, Miss Franklin, \$5.00.....	10 00

## NEW YORK.

Poland auxiliary, for Ambie's School.....	7 50
West Oneonta auxiliary, for Pulmoni.....	12 00

## MICHIGAN.

Elsie collection .....	15 04
Grand Ledge church.....	5 66
Hillsdale Q. M., Mrs. Harriet Fowler, for Zenana teacher	25 00
Lansing church.....	5 67
Lisbon, Kent City, and Big Spring churches .....	8 11
Mason Brownsville, and Porter churches, Montague.....	8 58
Offering by M. E. church.....	3 00

Muskegan church.....	4 20
Pokagon, Daily, and Berrien churches.....	10 88
Sparta church, \$5.98, a lady friend, \$1.00.....	6 98
West Reading church classes, 1 and 2.....	3 03

## MINNESOTA.

Waupun auxiliary, teacher with Miss Coombs.....	8 00
Winneconne auxiliary, for F. M.....	4 00

## NEBRASKA.

Long Branch auxiliary, for Bible woman or Zenana, teacher, with Miss Coombs	30 15
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## PROVINCE OF QUEBEC.

Stanstead Q. M. auxiliary for Mrs. Smith's salary .....	8.00
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Total..... \$868.90

LAURA A. DEMERITTE, Treas.

Dover, N. H.

CORRECTION.—In receipts for March the Greenville, R. I., contributions should read Miss *Band* instead of Miss *Rand*. L. A. D.

## OHIO ASSOCIATION.—WOMAN'S MISSIONARY SOCIETY.

Receipts for May, 1888.

## OHIO.

Rutland auxiliary, F. M., 97c., H. M., 30c., Ed. Soc., 20c..	\$1 47
Rutland Birthday Offering for Industrial .....	53
Kyger Auxiliary for F. M. ....	12 25
Dover church for F. M. ....	1 30
Gallia Q. M., for F. M. ....	80
Union Grove church for F. M. ....	95
Pageville auxiliary for F. M. ....	30
Rio Grand auxiliary for F. M. ....	2 40
Meigs Q. M., Canaan church, for F. M. ....	2 25
Cleveland auxiliary, for F. M., \$1.20, for H. M., \$1.20, Ed. Soc., 61c. ....	3 01
Cleveland, a Birthday Offering for F. M., 42c., Cheerful Giver, for F. M., \$2.05.....	2 47
Concord auxiliary, for F. M. ....	5 10
Centerburg church, for F. M. ....	2 36
Boys' Class No. 5, Green Camp, for Boys' Orphanage.....	50
Orange church, for F. M. ....	1 00
Auburn church, for F. M. ....	2 00

F. W. Reeder, for F. M. ....	1 00
Green Camp church, for F. M. ....	2 00
Marion Q. M., Marion church, for F. M., \$1.97, for H. M., \$1.97, for Ed. Soc., 99c. ....	4 93
Marion auxiliary, for F. M., \$9.42, for H. M., \$1.76, for Ed. Soc., 88c. ....	12 06
Marion S. S. class for Ragged School.....	30
Harmony Q. M., for H. M., \$2.00, for F. M., \$2.00, for Ed. Soc., \$1.00.....	5 00

## PENNSYLVANIA.

Sparta auxiliary, for F. M. ....	10 00
Rockdale, for F. M. ....	9 30
Salem, for F. M. ....	8 00
Spring Creek auxiliary, for F. M. ....	11 00
Spring Creek, church for F. M. ....	6 00

Total..... 116 51

MRS. J. A. WOLFORD, Treas.

Marion, Ohio, May 23, 1888.

